App. F. IX-4

Previous References

Private

1936-37 (CS)

CS File No. 111-36

Serial Nos. 1-3

Letter References.

GENERAL AND REVENUE SECRETARIAT.

Serial Nos. 1, 2 & 3

Part B for Dec 1936.

SUBJECT.

Admission of Adikarnatakas to the palace Durbars

WD 0418—GPB—22,500—29-8-36

1609
1647

Admission of Adikarnatakas to Palace Durbars.

General and Revenue Secretariat | File No. | of 193 . | [App. F. III—2

Serial No.

1 (K)

D.O Letters No 2342 & 2350 to the following stating that the Dewan will be obliged if they would favour him with their views in the matter.

(Vide list at Flag K)

D.O. letter of 23.4.36 from Sir. M. N. Krishna Rao.

stating that he is in favour of Admission of Adikarnatakas to Palace Durbars.

D.O. letter of 26.4.36 from Sir P.S. Sivaswami Iyer

forwards a note containing his views on the subject

D.O. letter of 1.5.36 from Rao Bahadur K. Shama Rao

forwards a memorandum on the subject.

1) Submitted for perusal. The two communications received have been acknowledged as directed.

2) Replies have been received from 3 out of 9 gentlemen addressed

3) Dewan) Has spoken to Sir M. Krishna Rao & he will pay a visit to Palace when necessary.

Dom 2/5

Dom 2/5

GPA)

NOTE.—Contn. Sheet. X H K.

VD 03594—GPB—30,000—18-7-35

Krishna Rao

CB 1647

Admn of Adi-karnatakas to Palace Durbars.

File No. of 193 . General and Revenue Secretariat

4) Sent for perusal
(3 Members
2nd Member).

5-5-36

5) May be circulated again after all the replies are rec'd for reading & Views

J/P
6/5

6) Mem
6/5/36.

D.O. letter No. 2464/CB-8 4-5-36 from the Huzur Secy to H.H. the Maharaja's State and besides the Members of Council Nos as indicated have been invited to express their views in the matter of admission of Adi-karnatakas to Palace Durbars & forwards the replies so far received for perusal of H.H. ordering that replies from Nos will be dealt as they are received.

Admission of Adi-karnatakas to Palace Dwbars

S 1671

General and Revenue Secretariat | File No. | of 193 . | [App. F. III—2

Serial No.

D.O. letter dt 7-5-36 from Rajamanikya Pravina to Raghavendra Rao forwarding a note containing his views on the subject of admission of Adi-karnatakas to Palace Dwbars.

Submitted for perusal.

Bm 8/5 CPR

Bm 8-5-36

First Member.

SPR 9/5

Second Member.

Hlle 10/5/36.

After perusal, this will be sent to the Huzur Secy

Bm 11-5-36

Dewan)

Yes -

MW 13-5-36

Bm 14-5-36

Draft forwarding to Huzur Secy. put up

CPR 14.5.36

Bm 14-5-36

No. 2500 dated 14.5.36

The Huzur Secy to H.H. the Maharaja.

Forwards the letter received from Rajamanikya Pravina

Dewan Bhadur K.P. Raghavendra Rao

NOTE.—Contn. Sheet.

WD 03594—GPB—30,000—18-7-35

DEWAN'S OFFICE 12 MAY 1936 No. 6930

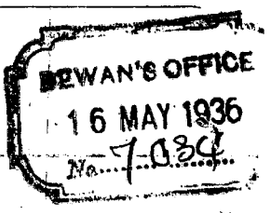
9 MAY 1936 C6_2_63

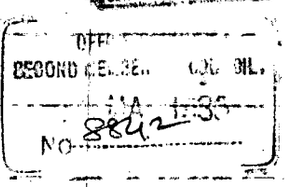
OFFICE OF THE COUNCIL. MAY 1936 8704

Cos 1697

Admn of Adikarmalakas to the Palace Durbars.

File No. of 193 . | General and Revenue Secretariat





Letter dated 10th May 1936 from Rajasabhabhushana Dewan Bahadur C. Srikanteswara Iyer, forwarding a memo regarding the admission of Adikarmakaras to the Palace Durbar.

Submitted for perusal

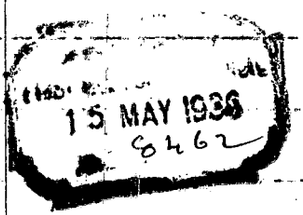
KMR 14/5/36

Dewan

Thro' Secretary

Dne 14-5-36

Dne 15/5/36



15/5

Dne 16-5-36

Dne

Draft D.O. to Huzur Secy is submitted

Dne 18/5 (GR)

Dne 18/5

Issued D.O No 2634 of 18.5.36 to the Huzur Secy

Forwarded for the perusal of the letter received from Dewan Bahadur Rajasabhabhushana C. Srikanteswara Iyer communicating his views in the matter.

Secy for Dewan Spl

C3 1733

Admission of Adidharnataka to Palace Durbar

General and Revenue Secretariat | File No. | of 193 . | [App. F. III—2

Serial No.

D.O. letter of 19.5.36 from Rajasabhabhushana Dewan Bahadur K. P. Srinivasiengar forwards a note containing opinion regarding admission of Adidharnataka to the Palace Durbar. Acknowledged separately, & Submitted (Dy 19/5 (GPR) Dewan this Member).

19-5-36

DEWAN'S OFFICE 21 MAY 1936 No. 7157

SECOND MEMBER OF COUNCIL 19 MAY 1936 No. 8998

20 MAY 1936 G.S.O.

Dy 20/5/36

Dy 20/5

Ms 21-5-36

NOTE—Contn Sheet.

WD 03594—GPB—30,000—13-7-35

9765

Cs 1752

Admission of Adikarnatakas to Palace Durbars

General and Revenue Secretariat | File No. | of 193 . | [App. F. III—2

Serial No.

OFFICE OF THE SECOND MEMBER OF COUNCIL
22 MAY 1936
No. 9113

DEWAN'S OFFICE
23 MAY 1936
No. 7218

D.O letter of 22.5.36 from Rajasthanapravina Diwan Bahadur K.S. Chandrasekhara Aiyar Retd Chief Judge of Mysore

Forwards a memorandum expressing his views in the matter of the admission of Adikarnatakas to the Palace Durbars.

Submitted for perusal. The letter has been acknowledged separately.

Dem 22/5 (CPR) Dewan (Hon'ble Member).

22-5-36

NM 22/5/36.

OFFICE OF THE FIRST MEMBER OF COUNCIL
22 MAY 1936
6700

VPR 22/5

OFFICE OF THE FIRST MEMBER OF COUNCIL
28 MAY 1936
6904

Replies have been received from —

1 Rao Bahadur M. R. Krishna Rao
2 Sir P.S. Sivaswami Ayyar
3 Mr. M. Shama Rao
4 Mr. P. Raghavendra Rao
5 Sir C. Srikantesvara Ayyar
6 " K.S. Chandrasekhara Ayyar
7 " K.A. Srinivasa Iyengar.

They have all been sent in original to the Huzur Secy.

Copies of (4), (5), (6) & (7) are available, & are put up herewith (7 Pgs)

CPR 28/5/36)

NOTE.—Contn. Sheet.

WD 03594—GPB—30,000—13-7-35

PS 23-5-36

Submitted for a note of views.

1st member 2nd member).

28-5-36

A note of my views is enclosed

Sent in

I have already recorded my note on 16/6

CB 1752
CB 1886

File No. of 193 .

General and Revenue Secretariat

DEWAN'S OFFICE
16 JUNE 1936
No. 7736

1st member's note c/ sent for perusal.
After perusal, it will be sent to the Hon'ble
Secretary
Dewan)

16-6-36

MS
16-6-36

16/6

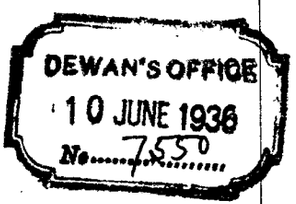
Note on next page

Cos 1829

Admission of Adikarnatakas to Palace Durbars

General and Revenue Secretariat | File No. ; of 193 . | [App. F. III—2

Serial No.



Admission of Adi Karnatakas to Durbars.

Submitted by the 2nd member of Council.

Sub for perusal.

After perusal, this note be sent to the Huzur Secy

Dewan)

10-6-36

10-6-36

10-6-36

Sent with draft D.O.

16/6

Issued No 2917 & 17.6.36 to the Huzur Secy

Forwarded the minutes of the First & Second Members of Council. With the exception of Sir Puttanna Chetty & Rt Hon'ble V.S. Sastri, the Hon'ble Members have communicated their views on the subject & the same have been forwarded to the Huzur Secy sent for orders as to whether the file may be closed for the present, or whether Sir Puttanna Chetty & Rt Hon'ble V.S. Srinivasa Sastri need be reminded.

17/6

Not necessary.
Please prepare a brief Consolidated abstract & submit in the first week of Oct
2-7-36

NOTE—Contn Sheet.

D 03594—GPB—30,000—13-7-35

Still 1-10-36

Position of Princes regarding admission of Adikarnataka to Palace Durbars.

The Princes of messrs Dr. V. Krishna Rao, P. S. Sivaswami Ayer & C. Sharma Rao were submitted in original to the Huzur Secy for gracious perusal of H.H.

Copies of Princes since received are kept in the office and the following are brief abstracts thereof

Dewan Bahadur T. D. Rajhamanya Rao

Examines the question from two main aspects which characterise the owners viz quasi-religious aspect and administrative aspect

and officers had in
the case of the Castle
the objections against
admission may be set-
aside and as regards
the former he considers
that a line may be drawn
as the matter is entirely
within the province of the

Raja Sahibs-hana Dewan Bahadur
Mr C. Sri Ramkawana Aiyar

The Palace being the place
in which the Royal Family
reside and persons duties
prescribed by Sanatana
Dharma it would not be
proper to bring pressure
upon H.H who is ruling
according to Dharma to
consent to changes which
are completely opposed to
Sanatana Dharma.

E

Raja Sir Rama Pravina Diwan Bahadur
Dr. D.C.S. Chandra Sekharan Ayyar

(7)

He considers that
Palace Durbars are functions
of national importance
at which all subjects alike
pay personal tribute and
Princes find the extension
of the privilege were
in an act of grace
were be highly appreciated

—

Raja Sir Bhashyam ; Diwan
Bahadur M.D.A.D. Srinivasa Iyengar

(8)

The Palace being the
private residence of H.H.
military servants, officers and
other public institutions,
it is a matter entirely
for H.H. to please to
admit or to refuse to
admit, in the former
case the admission may

be restricted for the present
only to such occasions &
functions as have no
religious significance
and that the feelings
of orthodox Hindus who
are invited may be
respected by their being
accommodated separately

The First Number of Council

The Censors had on General (4)
Grounds of expediency & their
examination of the question
admission ever have to be
~~done by the Accomplice~~
sympathetically considered
however thinks
and that ~~the appeal~~ by him
it would in such aspect of the matter
which cannot be ignored
by that Palace owners
are not public functions
and are intimately connected
with the observance of religious
ceremonies, especially in
connection with Dasara Durbars,
- an aspect which appeals to
the masses on account the
religious significance attached
to it. He suggests for

for consideration the possibility of reconciling the performance of the religious rites with the entry of harijanas.

The member adds that if the decision is that harijans should be allowed, he would suggest that such entry should be done gradually & confined for the present to Officers of Govt & members of Rx & L.C & later on extended if they are found to possess the usual qualifications

Second Member of Council

(9)

He finds that unless the durbar functions are wholly secularised (a contingency which cannot be contemplated without serious concern) it would be better to admit the

depressed classes, in the
Greek instance, & the
European Husband only as there
have little or no Check
of religious significance
and no questions of delicacy
are likely to arise in Connection
with the Event.

Dm

D.O. 18
Two

The Palace,
Mysore, 19th October 1936.

OCT.
M. 345
2

My dear Sir Mirza Ismail,

I am directed to return herewith with thanks enclosures received with your d.o.letter No.879, dated the 18th instant and to state that His Highness has no objection to the Harijans who are quite respectable being admitted to the Dasara and Birthday Durbars and that these admissions may kindly be given effect to quietly.

Yours sincerely,

C.R. 27/10

Submitted for perusal.
27/10
Spl. Duty Officer.
27/10

BIRLA HOUSE,
ALBUQUERQUE ROAD,
NEW DELHI.

14th October, 1936.

My dear Sir Mirza,

I was glad to read of your daughter's wedding in the press and I hereby send my good wishes to the happy couple.

I hope His Highness and yourself both have returned from Europe with refreshed health and new energy. I also hope that His Highness has now fully recovered and is not suffering from the old ailments that he had. May I also convey to His Highness through you my sincerest good wishes and also the request that at the next Dusehra Durbar Harijans may be allowed to participate in the happy function ? I had a talk with His Highness at Mysore during my last visit and he had told me that provided his advisers advised him, he personally had no objection; and as you are also in favour of this, I hope that this small justice to the Harijans will be done.

With kind regards,

Yours sincerely,

M. K. Gandhi

Dewan Sir Mirza Ismail Kham Kt.,

Mysore State Harijan Sevak Sangha

(Registered under Mysore Societies Regulation of 1904)

Provincial Board of the
All India Harijan Sevak Sangha
DELHI

ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಹರಿಜನ ಸೇವಕ ಸಂಘ, ಮಲ್ಲೇಶ್ವರಂ, ಬೆಂಗಳೂರು

President:
Sjt. P. Subbarama Chetty, M.L.C.

Treasurer:
Sjt. S. L. Mannaji Rao

Working Secretary:
Ramachandra

MALLESWARAM—BANGALORE

Date 16th, October, 1936.

Sir Mirza M. Ismail,

Dewan of Mysore,

MYSORE.

Dear Sir,

I am extremely grateful to you for your encouraging letter and I hope I shall deserve all that.

I did not want to put in writing, but because I could not meet you earlier than the 26th instant, I am writing this. It is about the admission of the Harijan members of the Assembly to the Durbar atleast on the day on which all the other R.A. members offer their respects to His Highness. I do hope that this year this facility will be granted to them, so that they also may offer regards to their gracious sovereign.

Pardon me if I transgressed my limits in writing to you on this matter.

Confidential.

Copy of Note submitted by Rajamantrapravina Diwan Bahadur Mr. P. Raghavendra Rao, dated 7th May 1936, re: admission of Adikarnatakas to the Palace Durbars:

- - - - -

The question of the admission of Adikarnatakas to the Palace Durbars is one that has come into consideration during the past half a century or so. As far as it can be ascertained, this question does not seem to have come up for decision previously. The reasons for this are fairly obvious. Not only were the members of this community themselves not in a condition to demand, or, to ask for recognition, owing to their general backwardness, but, there were also not enough people to advocate their cause, and press it courageously before the authorities. Even for this, it was the general backwardness of the community that was the biggest contributing factor.

As regards the admission of the members of such Non-Hindu communities, as the Moslems and the Indian Christians, it may be stated that, as regards the former, there does not happen to have been any doubt, difficulty or delicacy at any time. Presumably, this was due, not only to the temporary Moslem rule which prevailed in the State for some decades during the latter half of the eighteenth century, but also, to the distant influence of the Moghal rule in Northern India. As a matter of fact, members of this community seem to have been treated with special favour after the assumption of the Hindu rule in Mysore at the beginning of the nineteenth century. It is quite clear from this that the admission of the members of this community was due chiefly to political reasons.

In the matter of the Indian Christian community, it may be stated that there were in the past very few of them of sufficient status and rank to deserve recognition. Moreover, the

earlier converts to Christianity were mostly from the depressed classes, and, this circumstance was distinctly unfavourable for their recognition. It was only some years previously to the historic Rendition of March 1881 that there were Indian Christians holding Offices of rank in the State and whose claims to recognition could not possibly be overlooked. Another factor also which went largely in their favour about this period was the fact that their faith was the same as that of the dominant race in India, namely, the Europeans. This latter circumstance greatly went towards reconciling orthodox people to the admission of the members of the Indian Christian community.

Now, coming to the point at issue, namely, the admission of Adikarnatakas to the Durbars in the Palace, there are two aspects which may be considered, namely, ಖಾಸಗಿ ದರ್ಬಾರ್ which are of a quasi-religious, or, social type, and, Durbars which are purely Official and Administrative. As regards the latter, it may be stated that all objections against the admission of the members of the community in question must be set aside and overlooked. As regards the former, it is a matter which lies entirely within the pleasure of His Highness the Maharaja. It is not a matter in which recognition can be argued or claimed. In the light of this view, it seems that, while admission of the members of Adikarnataka community to the formal Durbars in the Palace cannot be denied or overlooked, still, a line may be drawn as regards ಖಾಸಗಿ ದರ್ಬಾರ್. In any event, the time has come when a decision in the matter has to be come to, independent of the Vaidik or orthodox section of the Hindu community. This will also be in consonance with the policy laid down and followed by Government during the past few years. Nevertheless, it is a matter which lies entirely within the pleasure of His Highness the Maharaja.

- - - - -

Confidential.

Copy of Note submitted by Rajamantrapravina Diwan Bahadur Mr. P. Raghavendra Rao, dated 7th May 1936, re: admission of Adikarnatakas to the Palace Durbars:

- - - - -

The question of the admission of Adikarnatakas to the Palace Durbars is one that has come into consideration during the past half a century or so. As far as it can be ascertained, this question does not seem to have come up for decision previously. The reasons for this are fairly obvious. Not only were the members of this community themselves not in a condition to demand, or, to ask for recognition, owing to their general backwardness, but, there were also not enough people to advocate their cause, and press it courageously before the authorities. Even for this, it was the general backwardness of the community that was the biggest contributing factor.

As regards the admission of the members of such Non-Hindu communities, as the Moslems and the Indian Christians, it may be stated that, as regards the former, there does not happen to have been any doubt, difficulty or delicacy at any time. Presumably, this was due, not only to the temporary Moslem rule which prevailed in the State for some decades during the latter half of the eighteenth century, but also, to the distant influence of the Moghal rule in Northern India. As a matter of fact, members of this community seem to have been treated with special favour after the assumption of the Hindu rule in Mysore at the beginning of the nineteenth century. It is quite clear from this that the admission of the members of this community was due chiefly to political reasons.

In the matter of the Indian Christian community, it may be stated that there were in the past very few of them of sufficient status and rank to deserve recognition. Moreover, the

earlier converts to Christianity were mostly from the depressed classes, and, this circumstance was distinctly unfavourable for their recognition. It was only some years previously to the historic Rendition of March 1881 that there were Indian Christians holding Offices of rank in the State and whose claims to recognition could not possibly be overlooked. Another factor also which went largely in their favour about this period was the fact that their faith was the same as that of the dominant race in India, namely, the Europeans. This latter circumstance greatly went towards reconciling orthodox people to the admission of the members of the Indian Christian community.

Now, coming to the point at issue, namely, the admission of Adikarnatakas to the Durbars in the Palace, there are two aspects which may be considered, namely, ಖಾಸಗಿ ದರ್ಬಾರ್ which are of a quasi-religious, or, social type, and, Durbars which are purely Official and Administrative. As regards the latter, it may be stated that all objections against the admission of the members of the community in question must be set aside and overlooked. As regards the former, it is a matter which lies entirely within the pleasure of His Highness the Maharaja. It is not a matter in which recognition can be argued or claimed. In the light of this view, it seems that, while admission of the members of Adikarnataka community to the formal Durbars in the Palace cannot be denied or overlooked, still, a line may be drawn as regards ಖಾಸಗಿ ದರ್ಬಾರ್. In any event, the time has come when a decision in the matter has to be come to, independent of the Vaidik or orthodox section of the Hindu community. This will also be in consonance with the policy laid down and followed by Government during the past few years. Nevertheless, it is a matter which lies entirely within the pleasure of His Highness the Maharaja.

- - - - -

Confidential.

Copy of Memo submitted by Rajasabhushana Diwan Bahadur Mr. C. Srikanteswara Aiyar, dated 10th May 1936, re: admission of Adi-karnatakas to the Palace Durbars.

* * *

On previous occasions when the question of the admission of the Adi-karnatakas to the Palace Durbars came up for consideration, all the Dharma Sastras were got completely and thoroughly examined and the request of the social reformers did not meet with success, as I remember, not on the ground that there was opposition on the part of the Vydiks, but on the ground that the entry of the Adikarnatakas to the Palace in which His Highness and the members of the Royal Family are permanently residing and performing Their prescribed Dharmas is opposed to the Dharma Sastras.

Modifications in the time honoured customs and usages may be attempted and the Sovereigns may also be requested to give legislative effect to such modifications if they are not likely to shake the very foundations of the Sanathana Dharma and Hindu Society. The abolition of the custom of Sathi, and the recent enactments modifying the Hindu Law may be included in that category. There is a very strong feeling among the Sanathanists that the reform now proposed, namely, that the Sanathanists should invite the Adikarnatakas to their private residences where they perform their religious ceremonies and associate with them, would cut at the root of their Sanathana Dharma, and they do not also admit that such entry and association are absolutely necessary for the uplift of the community.

Schools, Offices and Universities are common public institutions and are not places where religious ceremonies are performed or places where people live in privacy with the members of their family. Students and officers go to such

institutions for their livelihood and the Sanathanists admit that after such unavoidable contact, the persons associating may purify themselves in the prescribed manner, but they do not admit that there is any authority for the position that a Sanathanist can voluntarily and deliberately invite the Adikarnatakas to his house and associate with them and then become fit for performance of religious ceremonies after the prescribed purification. The fact that students and officers do not have recourse to purification everyday after unavoidably associating with Adikarnatakas cannot furnish an argument for admitting the Adikarnatakas to the Palace which is held in the highest reverence, and as a sacred institution, by one and all. As aforesaid, it is not on the ground that certain semi religious ceremonies are performed at the Durbars that the entry is objected to, but because of the express provision prohibiting such entry into dwelling houses of Sanathanists (see Parasara Smriti 6 Adhyaya 46-47). There does not seem to be any such express passage prohibiting the entry of Christians and Mahomedans.

It does not appear proper to call as Vydiks those who earn their livelihood by officiating at sacrifices, teaching of the Vedas etc., and differentiate them from others who earn their livelihood by service under Government, agriculture and trade. On the other hand, really all those are Vydiks who as Hindus have intense faith in Vedic Dharma and perform their Dharmas to the best of their capacity; and the rest who have no such faith and who act as they like and represent with a show of reason that whatever they say is Dharma or justice, are the social reformers. None of such real Vydiks or Sanathanists would agree that it is propoer to admit the Adikarnatakas to the Palace Durbars. It would seem unmeet for loyal and affectionate subjects to bring pressure upon His Highness the Maharaja

who is ruling the Kingdom according to Dharma to consent to such changes which are completely opposed to Sanathana Dharma, and subject His Highness to any sins that might follow therefrom.

- - - - -

Confidential.

Copy of Memo submitted by Rajasabhushana Diwan Bahadur Mr. C. Srikanteswara Aiyar, dated 10th May 1936, re: admission of Adi-karnatakas to the Palace Durbars.

. . .

On previous occasions when the question of the admission of the Adi-karnatakas to the Palace Durbars came up for consideration, all the Dharma Sastras were got completely and thoroughly examined and the request of the social reformers did not meet with success, as I remember, not on the ground that there was opposition on the part of the Vydiks, but on the ground that the entry of the Adikarnatakas to the Palace in which His Highness and the members of the Royal Family are permanently residing and performing Their prescribed Dharmas is opposed to the Dharma Sastras.

Modifications in the time honoured customs and usages may be attempted and the Sovereigns may also be requested to give legislative effect to such modifications if they are not likely to shake the very foundations of the Sanathana Dharma and Hindu Society. The abolition of the custom of Sathi, and the recent enactments modifying the Hindu Law may be included in that category. There is a very strong feeling among the Sanathanists that the reform now proposed, namely, that the Sanathanists should invite the Adikarnatakas to their private residences where they perform their religious ceremonies and associate with them, would cut at the root of their Sanathana Dharma, and they do not also admit that such entry and association are absolutely necessary for the uplift of the community.

Schools, Offices and Universities are common public institutions and are not places where religious ceremonies are performed or places where people live in privacy with the members of their family. Students and officers go to such

institutions for their livelihood and the Sanathanists admit that after such unavoidable contact, the persons associating may purify themselves in the prescribed manner, but they do not admit that there is any authority for the position that a Sanathanist can voluntarily and deliberately invite the Adikarnatakas to his house and associate with them and then become fit for performance of religious ceremonies after the prescribed purification. The fact that students and officers do not have recourse to purification everyday after unavoidably associating with Adikarnatakas cannot furnish an argument for admitting the Adikarnatakas to the Palace which is held in the highest reverence, and as a sacred institution, by one and all. As aforesaid, it is not on the ground that certain semi religious ceremonies are performed at the Durbars that the entry is objected to, but because of the express provision prohibiting such entry into dwelling houses of Sanathanists (see Parasara Smriti 6 Adhyaya 46-47). There does not seem to be any such express passage prohibiting the entry of Christians and Mahomedans.

It does not appear proper to call as Vydiks those who earn their livelihood by officiating at sacrifices, teaching of the Vedas etc., and differentiate them from others who earn their livelihood by service under Government, agriculture and trade. On the other hand, really all those are Vydiks who as Hindus have intense faith in Vedic Dharma and perform their Dharmas to the best of their capacity; and the rest who have no such faith and who act as they like and represent with a show of reason that whatever they say is Dharma or justice, are the social reformers. None of such real Vydiks or Sanathanists would agree that it is proper to admit the Adikarnatakas to the Palace Durbars. It would seem unmeet for loyal and affectionate subjects to bring pressure upon His Highness the Maharaja

who is ruling the Kingdom according to Dharma to consent to such changes which are completely opposed to Sanathana Dharma, and subject His Highness to any sins that might follow therefrom.

- - - - -

D/ 22nd May 36,

Memorandum expressing briefly the views of Rajadharma-pravina Diwan Bahadur Mr. K. S. Chandrasekhara Aiyar, in the matter of the admission of Adi-karnatakas to the Palace Durbars.

* * *

The Government of His Highness the Maharaja have always been solicitous of the welfare of the Depressed Communities in the State. Various measures of amelioration have been pursued with the result of assimilating the legal position of these communities with those of others. Their right of access to courts and offices, to schools and dispensaries, and to all other places open to the public at large, is now fully recognized. Their representatives sit side by side with those of other communities and interests in the legislative and representative assemblies, and in municipal and local boards. Age-long superstitution and prejudice still bars their way to the temples of common worship; but this is bound to disappear at no distant date, in the face of the steadily growing conviction among the leaders of the people that the perpetuation of ideas of untouchability by birth is fraught with danger to Hindu society and to national solidarity.

Palace Durbars-- apart from any special religious ceremonies incidental to the occasion -- are functions of national importance, at which His Highness the Maharaja graciously presents himself to the view of all his subjects high and low, and also gives a much-appreciated opportunity to persons of some position and standing, irrespective of caste, creed or colour, to pay their personal tribute of respect and homage to the Head of the State. The continued exclusion of one special community from participation in a unique opportunity of this kind is, if one may venture to say so, an anomaly and an anachronism. On the other hand, the extension to this as to all

other classes of the privilege of admission by special invitation will be an act of grace highly appreciated, besides being an effective and significant gesture serving to show that, in the eye of the Sovereign Ruler of the State, as in the eye of the Law of which he is the fountain source, all communities are equal and equally entitled to consideration in matters of such general interest.

- - - - -

D/ 22nd May 36,

Memorandum expressing briefly the views of Rajadharma-pravina Diwan Bahadur Mr. K. S. Chandrasekhara Aiyar, in the matter of the admission of Adi-karnatakas to the Palace Durbars

* * *

The Government of His Highness the Maharaja have always been solicitous of the welfare of the Depressed Communities in the State. Various measures of amelioration have been pursued with the result of assimilating the legal position of these communities with those of others. Their right of access to courts and offices, to schools and dispensaries, and to all other places open to the public at large, is now fully recognized. Their representatives sit side by side with those of other communities and interests in the legislative and representative assemblies, and in municipal and local boards. Age-long superstitution and prejudice still bars their way to the temples of common worship; but this is bound to disappear at no distant date, in the face of the steadily growing conviction among the leaders of the people that the perpetuation of ideas of untouchability by birth is fraught with danger to Hindu society and to national solidarity.

Palace Durbars-- apart from any special religious ceremonies incidental to the occasion -- are functions of national importance, at which His Highness the Maharaja graciously presents himself to the view of all his subjects high and low, and also gives a much-appreciated opportunity to persons of some position and standing, irrespective of caste, creed or colour, to pay their personal tribute of respect and homage to the Head of the State. The continued exclusion of one special community from participation in a unique opportunity of this kind is, if one may venture to say so, an anomaly and an anachronism. On the other hand, the extension to this as to all

other classes of the privilege of admission by special invitation will be an act of grace highly appreciated, besides being an effective and significant gesture serving to show that, in the eye of the Sovereign Ruler of the State, as in the eye of the Law of which he is the fountain source, all communities are equal and equally entitled to consideration in matters of such general interest.

- - - - -

Note containing the opinion of Rajasabhabhushana Diwan Bahadur Mr.K.R.Srinivasa Iyengar, Retired Member of Council re: admission of Adi-karnatakas to Palace Durbars.

Dated, 19th May 1936

- - - - -

The Palace, is, unlike schools, offices and other public places referred to in the letter received by the Dewan, the private residence of His Highness, and the analogy of the admission of the Adikarnatakas to these public institutions cannot be made applicable to it.

2. There is, no doubt, some amount of force and plausibility in the argument that if the objection to the admission of the adikarnatakas to the Palace is based on religious grounds, then the presence of Muslims and Christians will be equally objectionable. But it has to be borne in mind that in matters of religion, reason alone is not the guiding factor and that long established custom and sentiment play a prominent part. It is well known that many an orthodox Brahmin who will readily admit a Christian or Mussalman to certain parts of his house will not allow an Adikarnataka to cross even his threshold. The traditional restrictions placed against the Adikarnatakas were based on their unclean and filthy habits of living; and until there is a marked improvement in these habits, the popular feeling against these persons cannot be easily overcome.

3. That the Adikarnatakas can get into the Palace by stealthily mixing up with the crowd which is permitted to see throne after the Dassarah, is no reason at all for giving them open and free access to the Palace. Such an argument carries its own refutation with it.

4. It is wrong to say that the objections of the Vaidiks is due to considerations of their personal convenience. Their objections are based on long established tradition and custom as also their interpretation of their religious texts; and though one may not agree with them, it is uncharitable to attribute improper motives to them.

5. It is true that whatever commands are announced by His Highness, it is the duty of the Vaidiks to obey. But this applies as such to the social reformers as to the Vaidiks. His Highness need not certainly be entirely guided by the Vaidiks. But that is no reason why the social reformers should consider themselves as having the monopoly of reason and wisdom, and object to the Vaidiks being even consulted by His Highness in matters of this kind.

6. The Palace being, as I have already said, the private residence and property of His Highness, it is a matter entirely for His Highness' pleasure to allow or refuse admission of the Adikarnatakas or any others thereinto as also to restrict the admission of particular portions of it or for particular occasions and functions. If it is the pleasure of His Highness to admit them, I would humbly submit for consideration that the admission may be restricted, at least for the present, only to such occasions and functions as have no religious significance and that the feeling of the orthodox Vaidiks who are invited for these functions and who may have conscientious objections to be mixed up with the Adikarnatakas may be respected by their being accommodated, as far as possible, separately and at some distance from the latter. I would also submit that permission may be given to such of the Vaidiks as do not like to be associated with the Adikarnatakas under any circumstances whatever to absent themselves, if they wish to do so, from functions to which these are admitted.

Note containing the opinion of Rajasabhabhushana Diwan Bahadur Mr.K.R.Srinivasa Iyengar, Retired Member of Council re: admission of Adi-karnatakas to Palace Durbars.

Dated, 19th May 1936

- - - - -

The Palace, is, unlike schools, offices and other public places referred to in the letter received by the Dewan, the private residence of His Highness, and the analogy of the admission of the Adikarnatakas to these public institutions cannot be made applicable to it.

2. There is, no doubt, some amount of force and plausibility in the argument that if the objection to the admission of the adikarnatakas to the Palace is based on religious grounds, then the presence of Muslims and Christians will be equally objectionable. But it has to be borne in mind that in matters of religion, reason alone is not the guiding factor and that long established custom and sentiment play a prominent part. It is well known that many an orthodox Brahmin who will readily admit a Christian or Mussalman to certain parts of his house will not allow an Adikarnataka to cross even his threshold. The traditional restrictions placed against the Adikarnatakas were based on their unclean and filthy habits of living; and until there is a marked improvement in these habits, the popular feeling against these persons cannot be easily overcome.

3. That the Adikarnatakas can get into the Palace by stealthily mixing up with the crowd which is permitted to see throne after the Dassarah, is no reason at all for giving them open and free access to the Palace. Such an argument carries its own refutation with it.

4. It is wrong to say that the objections of the Vaidiks is due to considerations of their personal convenience. Their objections are based on long established tradition and custom as also their interpretation of their religious texts; and though one may not agree with them, it is uncharitable to attribute improper motives to them.

5. It is true that whatever commands are announced by His Highness, it is the duty of the Vaidiks to obey. But this applies as such to the social reformers as to the Vaidiks. His Highness need not certainly be entirely guided by the Vaidiks. But that is no reason why the social reformers should consider themselves as having the monopoly of reason and wisdom, and object to the Vaidiks being even consulted by His Highness in matters of this kind.

6. The Palace being, as I have already said, the private residence and property of His Highness, it is a matter entirely for His Highness' pleasure to allow or refuse admission of the Adikarnatakas or any others thereinto as also to restrict the admission of particular portions of it or for particular occasions and functions. If it is the pleasure of His Highness to admit them, I would humbly submit for consideration that the admission may be restricted, at least for the present, only to such occasions and functions as have no religious significance and that the feeling of the orthodox Vaidiks who are invited for these functions and who may have conscientious objections to be mixed up with the Adikarnatakas may be respected by their being accommodated, as far as possible, separately and at some distance from the latter. I would also submit that permission may be given to such of the Vaidiks as do not like to be associated with the Adikarnatakas under any circumstances whatever to absent themselves, if they wish to do so, from functions to which these are admitted.

Note by the First Minister.

ADMISSION OF ADIKARNATAKAS TO PALACE DURBARS.

***

The question of admission of Harijans into Palace Durbars has been under consideration from some time. The main reason for their exclusion till now appears to be due to longstanding practice in the Hindu community not affording access to them from places to which some religious sanctity is attached.

The exclusion of one particular community from these functions naturally attracts criticism from thinkers of advanced type as well as from the members of the community concerned. The encouragement given recently by Government to Harijans regarding their education and for their recruitment to the public service including gazetted posts has made the question a very urgent one. On general grounds of expediency, the admission of Harijans to the Durbars will have to be sympathetically considered.

There is however another aspect of the matter which cannot be ignored. Palace Durbars are not public functions in the ordinary sense of the term and they are intimately connected with the observance of religious ceremonies. This is specially so in connection with Dasara Durbars which are held in connection with the Navarathri Festival. The entry of Harijans therefore raises two important issues viz., whether it is possible to permit harijans to attend the Durbars without interferring with the exercise of the religious ceremonies which forms such a characterstic feature of the Durbars; and (2) if it cannot be done, can any strictly religious portion be separated from the other portions of the Durbars.

Personally, I should be sorry to see any of the religious ceremonies, which are now a part of the Durbars omitted therefrom. The appeal of the Durbars to the masses lies to a great extent on the religious significance attached to them. It is for consideration whether it would be possible to reconcile the performance of the religious rites with the entry of Harijans. If this can be done, there is no objection to their admission. This is, however, a matter for decision in consultation with those who can able to give opinion with some authority and knowledge.

In some of the notes, it is stated that some concessions may have to be made to some of the vaidiks in the matter of their presence and seating accommodation etc. if it is decided to admit Harijans. I am sure, however, that if His Highness decides on the matter, they will cheerfully and loyally acquiesce in the arrangement.

If the decision is that Harijans should be allowed into the Durbars, I would suggest that it should be introduced gradually and confined for the present to those who are officers of Government and members of the Representative Assembly and Legislative Council. Later on, it might be extended to other Harijans also if they are found to possess the usual qualifications for admission into Durbars.

***

Serial No.

minds of the Second Tender.

It would no doubt be in keeping with the spirit of the modern times to admit the depressed classes to the Palace Durbars. But this might be done gradually and in a manner calculated to give as little offence as possible to people whose sentiments are entitled to respect.

The lay section of caste Hindus including many with conservative leanings, do not nowadays object to mixing with members of the depressed classes at public functions and some of them, judging from the opinions on record, would seem ready to welcome the admission of Harijans to the Palace as evidence of their own broad-mindedness and initiative.

The Vydiks on the other hand are certain to raise objections; but it is probable (as Mr.A.Subrahmanya Iyer and others suggest) that they may eventually acquiesce in the change, especially as the seating arrangements in the Durbar hall make it possible for them to avoid actual physical contact with the untouchables.

It is not known ~~what the reactions of~~ how the Swamigalu of the Parakala Mutt ~~will be to~~ views will be the proposed reform. Should it be necessary for him to stay away from the Durbars on this account, such a departure from long established mamool would be widely regretted, and should if possible be avoided.

Members of the depressed classes invited to the Durbars would expect to present nazar and receive prasada at the hands of His Highness in the same way as other persons at the Durbar. If this ~~could~~ can not be allowed, on account of any scruples or religious objec-

NOTE.—Contn. Sheet.

WD 03594—GPB—30,000—13-7-35

Serial No.

objections ~~of~~ or if the depressed classes, though admitted to the Durbars, were excluded from certain functions of a specially religious character, the reform, far from conciliating the depressed classes, would only give them fresh cause for resentment.

Unless the Durbar functions are wholly secularised (a contingency which cannot be contemplated without serious concern) it would be better to admit the depressed classes, in the first instance, to the European Durbars only as these have little or no trace of religious significance ~~about them~~, and no questions of delicacy are likely to arise in connection with them.

WD 03594—GPB—30,000—13-7-35

D.O.No.21/1

The Palace,
Mysore, 15th April 1936.

My dear Sir Mirza Ismail,

I have submitted to His Highness your d.o.letter No.605, dated the 10th instant. His Highness will be much obliged if you will kindly get the views of the Councillors and a few prominent gentlemen on the subject. I am returning herewith with thanks Mr.A.Subramanya Iyer's letter.

Yours sincerely,
N. Narasimha Chetty

C. Secy
Will you kindly do me?
15/4

Subd for perusal
1 Councillor
2nd Councillor
This may be done first
22/4
22/4
22/4/36

A. SUBRAHMANYA IYER

CJ. 111-36-1

Mysore

30th March 1936.

Dear Sir Mirza

As suggested at the interview you kindly granted me on the 25th instant here I have ventured to commit to writing what I have to say about the admission of Adi-karnatakas to the Palace. I know well that such admission is a matter of His Highness's pleasure. I know also that anybody offering however humbly and respectfully any suggestions about this matter may not improperly be characterised as presumptuous.

So far back as 1920 or so when Mr. M.C. Raja of Madras was here to preside over a meeting during the Dasara season I was told that attempts were made to secure for him admission to the Palace Durbars but did not meet with success on account of the objection of Vaidiks. The matter did not then appear to have roused amy local enthusiasm. Last year I had occasion to correspond with Sir Puttanna Chetty, President of the Civic and Social Progress Association of Bangalore and suggested to him that as fifteen eventful years have since passed the matter may usefully re-opened now by himself or the Association. I got no reply from him and was told by somebody purporting to act on his behalf that, if so minded I might move in the matter myself. So I had to trouble you for an interview.

I may at the outset be permitted to sur-

mit that if it is the view that any change in the old order of things must first be approved by Vaidiks, no change will be possible; for any Vaidik whose opinion deserves to be received with regard, is, by training and tradition, opposed to all change and the opinion of trimmers among them deserves no consideration.

If in the present case the objection of the Vaidiks is due to considerations of their personal inconvenience I do not see how they can justify their attendance at the Mysore University Convocations where Adi-karnataka boys will be present either to receive their degrees or to see the function. If without bestowing one moment's thought on this aspect they go to the Convocation I do not see why there should be a flutter when it is proposed to invite Adi-karanatakas to the Palace Dasara and Birthday Durbars where their presence will not even be known unless one is unnecessarily inquisitive. Anybody having conscientious scruples may go home, bathe, take pancha gavyam if necessary, and have a new sacred thread. Nowadays there are Adi-karnatakas in all schools and offices in the cities if not elsewhere, and Brahmin boys and officials cannot but come in contact with them. I do not think they perform prayaschittam daily. This is so far as the personal inconvenience to Vaidiks is concerned.

If on the other hand the objection is on the

ground that the functions at these Durbars are of a semi-religious nature, then the presence of Muslims and Christians will also be objectionable. Further there appears to be no guarantee that, when, after the Dasara, all are permitted to go and see the throne, ~~that~~ the Adi-karanatakas also do not avail thenselves of the permission.

It is my humble submission that the objections of the Vaidiks are peurile and that there is no need at all to consult them. When His Highness's Commands are announced it is part of their creed to accept the same.

The expediency, if nothing higher, of the removal as far as possible, of the disabilities of the Adi-karnatakas needs no elaboration at my hands. The items of news reported daily in the newspapers clearly indicate how matters are shaping themselves.

yours sincerely

A. Subrahmanya

D. O.

GOVERNMENT OF MYSORE

GENERAL AND REVENUE SECRETARIAT,

Dated Bangalore, 22nd April 1936.

No. CS 111-36-2

Dear Sir

I am desired to send enclosed extracts from a letter received by the Dewan in the matter of the admission of Adi Karnatakas to the Palace Durbars and to state that the Dewan will be obliged if you kindly favour him with a memorandum expressing your views in the matter. (for submission to the Hon'ble Dewan).

Thanking you,

I remain,

Sd. A.V. Ramanathan.

2342/C.B. Encl 1. Sir M. N. Krishna Rao.
2343/C.B. Encl 2. Sir K. P. Puttanna Chetty.
2344/C.B. Encl 3. Mr. K. R. Srinivasa Iyengar.
2345/C.B. Encl 4. ,, K. S. Chendrasekhara Aiyer.
2346/C.B. Encl 5. Sir P. S. Sivaswami Iyer. (Sudharma, Edward Elliot Road Mylapore, Madras)
2347/C.B. Encl 6. Rt. Hon'ble V. S. Srinivasa Sastry. P.C., C.H. (in Bangalore 108, N. Road, Basavangudi)
2348/C.B. Encl 7. Mr. M. Shama Rao.
2349/C.B. Encl 8. ,, S. Srikanteswara Iyer.
2350/C.B. Encl 9. ,, P. Raghavendra Rao.

Extract from a reply by the Queen to the address of the admission of Ali Mamelukes to the Palace [illegible]:

°

I know well that such admission is [illegible] pleasure. I must also that my [illegible] however humbly and respectfully may suggest [illegible] matter may not improperly be characterized as [illegible].

So far back as 1823 or so when Mr. [illegible] Indies was here to preside over a meeting during [illegible] occasion I was told that attempts were made to [illegible] admission to the Palace Dancers but did not [illegible] on account of the objection of Majesty. [illegible] then appear to have roused any local antagonism.

°

I may as the subject be permitted to [illegible] the view that any change in the old [illegible] be approved by Natives, no change will [illegible]; how any Native whose opinion deserves to be received with respect, is by training and tradition, opposed to [illegible] and the opinion of thinkers among them accords no [illegible].

If in the present case the objection of the Natives is due to consideration of their personal [illegible] I do not see how they can justify their attendance at the Opera whatever- society conversations where Ali-Mamelukes have still to present - either be receive their degrees or be [illegible]. If without observing one moments thought suggest they go to the Performance I do not see why there should be a flutter [illegible] is proposed to invite Ali-Mamelukes to the Palace ceremonies, it may further there will not even be known whether one is [illegible] having [illegible].

permit if necessary, and thus a new sacred thread. However there are ad-ammattas in all schools and offices in [illegible] not elsewhere. The Brahmin boys and officials would not come in contact with them. I do not think they [illegible] politically. This is so far as the personal inconvenience to Vaidiks is concerned.

If on the other hand the objection is on the ground that the functions of these members are of an ir-religious nature, then the presence of mlis and Christians will also be objectionable. Further there appears to be no guarantee that, then, after the session, all are permitted to go and see the crowd, the ad-hammattas also do not avail themselves of the permission.

It is my humble submission that the objections of the Vaidiks may prevail and that there is no need at all to [illegible] them. Even if it means that we are embarrassed it is best to their credit to accept the same.

The expediency, if nothing higher, of the removal of [illegible] as possible, of the disabilities of the ad-hammattas needs no elaboration at my hands. The items of news reported daily in the newspapers clearly indicate how matters are shaping themselves.

27th April 6

Confidential.

2384/C.B

My dear Sir,

I am desired to acknowledge, with thanks, the receipt of your letter dated 23rd instant, communicating your views on the subject of the admission of Adi Karnatakas to Palace Durbars.

With best regards, Yours sincerely,

Rajakaryaprasakta Diwan Bahadur
Sir H. N. Krishna Rao, Kt.,
Basavangudi, Bangalore.

Confidential.

2383/C.B

My dear Sir,

I am desired to acknowledge, with thanks, the receipt of your letter dated 26th instant, communicating your views on the subject of the admission of Adi Karnatakas to Palace Durbars.

Yours faithfully,
S.

Sir P.S.Sivaswami Iyer, K.C.S.I., C.I.E.,
Sudharma, Edward Elliots Road, Mylapore,
M a d r a s.

2nd May 1936.

2435
CB

My dear Sir,

I am desired to acknowledge, with thanks, the receipt of your letter dated 1st May 1936, communicating your views on the subject of the admission of Adi Karnatakas to Palace Durbars.

Yours sincerely
M

Rajakaryaprasakta
Rao Bahadur M. Shama Rao, Esq., M.A.,
Retired Inspector General of Education in Mysore.

Bangalore
2/5

7th May 6

Subject:- Admission of Adi-karnatakas to the Palace.

...

My dear Thumboo Chetty,

With reference to your D.O. letter No.21 dated the 15th April 1936 to the Dewan, I am desired to state that, besides the Members of Council, the undermentioned gentlemen have been invited to express their views in the matter of admission of Adi-karnatakas to the Palace Durbars:--

1. Rajakaryaprasakta
   Diwan Bahadur Sir M.N.Krishna Rao, Kt.,
2. Rajasabhabhushana
   Diwan Bahadur Sir K.P.Puttanna Chetty, Kt., LL.D.,
3. Rajasabhabhushana
   Diwan Bahadur Mr. K.R.Srinivasa Iyengar,
4. Rajadharmapravina
   Diwan Bahadur Mr. K.S.Chandrasekhara Aiyar,
5. Sir P.S.Sivaswami Iyer, K.C.S.I., C.I.E.,
6. Rt. Hon'ble V.S.Srinivasa Sastry, P.C., C.H.,
7. Rajakaryaprasakta
   Rao Bahadur Mr. M.Shama Rao,
8. Rajasabhabhushana
   Diwan Bahadur Mr.C.Srikanteswara Aiyar,
9. Rajamantrapravina Mr.P.Raghavendra Rao.

Replies have been so far received from Messrs. M.N.Krishna Rao, P.S.Sivaswami Iyer and M.Shama Rao, and these are sent herewith for gracious perusal of His Highness. The replies from the other gentlemen will be submitted as they are received. The Members of Council have said that they would record their views after all the replies are received.

Yours Sincerely

7-5-36

Rajasabhabhushana
T.Thumboo Chetty, Esqr., B.A., O.B.E.,
Huzur Secretary to His Highness the Maharaja.

2500/C.B

Encl

14th May 1936.

Subject. - Admission of Adi-karnatakas to the Palace.

My dear Mr. Thumboo Chetty

In continuation of My D.O. letter No.2464/C.B. dated the 7th instant, I am desired to send herewith, for the gracious perusal of His Highness, a letter since received from Rajamantrapravina Diwan Bahadur Dr. P. Raghavendra Rao communicating his views in the matter.

Yours sincerely,

Rajasabhabhushana
T.Thumboo Chetty, Esqr., B.A,O.B.E.,
Huzur Secretary to His Highness the Maharaja of Mysore.

Subject:- Admission of Adi Karnatakas to the Palace.

My dear Thumboo Chetty

H

In continuation of my D.O. letter No. 2464/C.B. dated the 7th instant, I am desired to send herewith, for the gracious perusal of His Highness, a letter since received from Rajamantrapravina Diwan Bahadur Mr. P. Raghavendra Rao communicating his views in the matter.

Subject to approval.

I am to add that copies were not retained here of the replies from Sir M. N. Krishna Rao, Sir P.S. Sivaswami Iyer and Mr. M. Shama Rao which were sent with my D.O. letter No.2464/C.B. of the 7th May. If there be no objection, a copy of each of these may be kindly sent to me or if the originals can be spared I shall have them copied and return the originals to you.

Yours sincerely

14-5-26

Rajasabhabhushana
T. Thumboo Chetty, Esq., B.A., O.B.E.,
Huzur Secretary to His Highness the Maharaja of Mysore.

634/C.B
Encl

18th May 6

Subject:- Admission of Adi-karnatakas to the Palace Durbars.

...

My dear Thumboo Chetty,

In continuation of my D. O. letter No.2500/C.B. dated 14th May 1936, I am desired to forward herewith for the gracious perusal of His Highness, a letter since received from Diwan Bahadur Rajasabhushana Mr. C. Srikanteswara Iyer communicating his views in the matter.

Y. S.

Rajasabhushana
T. Thumboo Chetty, Esqr., B.A., O.B.E.,
Huzur Secretary to His Highness the Maharaja of Mysore.

2633/C.B

25th M 6

Subject:- Admission of Adi-karnatakas to the Palace Durbars.

...

My dear Thumboo Chetty

In continuation of my D. O. letter No.2634/C.B. dated the 18th instant, I am desired to forward herewith for the gracious perusal of His Highness, letters since received from Diwan Bahadur Rajadharmapravina Mr.K.S. Chandrasekhara Aiyar, and Diwan Bahadur Rajasabhabhushana K.R.Srinivasa Iyengar, communicating their views in the matter.

Y. S.

Rajasabhabhushana
T.Thumboo Chetty, Esqr., B.A., O.B.E.,
Huzur Secretary to His Highness the Maharaja of Mysore.

18th May 1936.

2631/C.3

Dear Sir,

I am desired to acknowledge, with thanks, the receipt of your letter dated 7th instant, communicating your views on the subject of the admission of Adi-karnatakas to Palace Durbars.

Yours Sincerely

Rajamantrapravina Diwan Bahadur
P.Raghavendra Rao, Esqr., B.A., B.L.,
Retired Member of Council.

18th May 1936.

2634/C.D

Dear Sir,

I am desired to acknowledge, with thanks, the receipt of your letter dated 10th instant, communicating your views on the subject of the admission of Adi-karnatakas to Palace Durbars.

James Smith

Rajasabhushana Diwan Bahadur
C. Srikanteswara Aiyar, Esqr., B.A., B.L.,
Retired Inspector General of Police in Mysore,
Lakshmipuram, Mysore.

19th May 1936.

2640
C3.

Dear Sir,

I am desired to acknowledge, with thanks, the receipt of your letter dated 19th instant, communicating your views on the subject of the admission of Adi-karnatakas to Palace Durbars.

With best regards,

Yours Sincerely,

Rajasabhushana Dewan Bahadur
K.R.Srinivasa Iyengar, Esqr., M.A.,
Retired Member of Council,
Bangalore.

Bom

22nd May 1936.

2646/C.D

My dear Sir,

I am desired to acknowledge, with thanks, the receipt of your letter dated 22nd instant, communicating your views on the subject of the admission of Adi-karnatakas to Palace Durbars.

With best regards. Yours sincerely,

Rajadharmapravina Diwan Bahadur
K.S.Chandrasekhara Aiyar, Esqr., B.A., B.L.,
Retired Chief Judge of Mysore.

No. 2927/35 III-36-3 17th June 6

Subject:- Admission of Adi-karnatakas to Palace Durbars.

...

My dear Thumboo Chetty,

In continuation of my D. O. letter No.2653/C.B. dated 25th May 1936, I am desired to forward herewith for the gracious perusal of His Highness the Maharaja the minutes of the First and Second Members of Council on the subject of admission of Adi-karnatakas to the Palace Durbars.

Yours sincerely,

Rajasabhabhushana
T. Thumboo Chetty, Esqr., B.A., O.B.E.,
Huzur Secretary to His Highness the Maharaja of Mysore.

D.O. No. 521
Encl.

The Palace,
Mysore.
8th June 1936.

My dear Sir Mirza Ismail,

I am directed to return herewith with thanks Mr. Gandhi's letter to you sent with your letter of the 7th instant. It has been submitted to His Highness.

Yours sincerely,

Sub^t for [illegible]
[illegible]
8-6-36

10/6/36
11-6-36

Dear Sir [illegible]

I [illegible] many [illegible] for
[illegible] I [illegible] [illegible]
enclosed letter to [illegible] I ask
you please to [illegible] the
[illegible] before his
Highness.

I understand [illegible] warrant
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] warrant
[illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] insuperable objections
to [illegible] [illegible]
[illegible] [illegible]
[illegible] [illegible] [illegible]
[illegible] [illegible] Brandenburg

until it reaches.

I would re-urge the
necessity of having
all state temples &
Darjeeling on the same
terms as the Sarvajna
Vilas.

Soon hoping that I
may be before
the Dasara Durgashtami
or 12th inst.

With renewed thanks,
for the hospitality
with best wishes.
Believe,
Yours
Bangalore City

18/
4606/1916 21/

CB972

CONFIDENTIAL.

D.O.No. F.1142-36
R.O. II

THE RESIDENCY MYSORE

DEWAN'S OFFICE
14 DEC. 1936
No. 1920

Bangalore,
14th December 1936.

Dear Sir,

I am desired to enclose a copy of an article published in the 'Hindustan Times' dated the 3rd November 1936, and to request that if there is no objection, the Hon'ble the Resident may kindly be furnished with detailed information regarding the subject dealt with therein.

Yours sincerely,

for Major C. G. N. Edwards.

Subj. It is not clear what more detailed information than the fact of the permission granted is required.

Dewan)

14/12

Yes, I may let the Mahr. His Highness be informed that I order all the Lab. Assembly Mr. [illegible] members of the R.A. belong to the depressed classes?

B. T. Kesavaiengar, Esq., B.A.,
Chief Secretary to the Government of
His Highness the Maharaja of Mysore.

We can let the Mr. address the Secretary, invited Labour allowed Shall be allowed Mem. of Council Nagar this first like others.

BJ

A Gracious Gesture.

It was a great and gracious gesture on the part of the enlightened ruler of Mysore to admit the Harijan members of the Legislative Council of the State to his Durbar, for the first time in the history of the State. It might seem that this is a step which His Highness should have taken long ago, but when it is remembered that these durbars have a religious association, and that the palace priests and pandits have a decisive voice in the matter, there is no exaggerating the significance of the s tep taken by His Highness. . Deeply religious-minded though he be, the present Maharaja has shown, in his own personal life, and in the administration of his State, how conservatism can go hand in hand with real progress The shackles binding the Harijans are falling one by one and it will not be long before they attain the equality which is their right.

---:O:---

"C O P Y"

K.N. Jayar

SUPERINTENDENT, RESIDENT'S OFFICE .

Draft D.O. Secd. in lieu of the
Dewan Huzur Secy's U.O. dt 19.10.
15/12 in which the order to admit
Harijans was communicated is at
flag A in the linked file.
Draft reply is put up on the line
16/12 indicated in the Dewan's minute above.
Reference is invited to the Huzur
Secy's letter in the linked file
attd.

OTE—Contn. Sheet. WD 0417--GPH—80,000—8-9-36

17/12/36

Issued vide Pol 68 C

Pol 1684

D1 a

CS

My dear Major Edwards,

With reference to your D.O. letter No. F. 1142-36/R.O.I dated 14th December 1936, I am desired to state that His Highness the Maharaja was pleased to order ~~that~~ that at the last Dasara the members of the Representative Assembly belonging to the "depressed classes", who were hitherto not admitted to the Durbars, should be invited to attend them and allowed to present "Nazar" to His Highness just like others.

Yours Sincerely
M

Major C. G. N. Edwards, I.A.,
Secretary to the Hon'ble the Resident in Mysore.